

A

# REVIEW OF THE STATE OF THE BRITISH NATION.

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Saturday, September 6. 1707.

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I think verily the Emperor is a wiser Prince than the King of France, if what we have been told of the steps he has taken to pacifie the King of Sweden be true.

The Emperor, finding in the exigence of his Affairs, he could be in no reasonable posture to begin a new War, and especially with so potent an Enemy as the King of Sweden, sends a Messenger to know, what it is will satisfie him, and upon making his Demands, he grants every thing at the Publick Accounts say, that the Swede could desire; no matter whether the Particulars are right or no, the Parallel will hold I am sure, whether it be exactly as it is Printed, that he has sent Count Zabor, bound Hand and Foot to the King of Sweden to ask his Pardon, that he has sent the Silesian Officer that affronted his Men, to make his submission, or be Punished at his Discretion; that he has

restor'd the Protestants in Silesia, or Bohemia, or both to their Churches— And the latter in short, he has taken all the low steps possible to pacifie the Swede.

The Principle is right in Politicks, whether it be in Honesty or no; he is not now at leisure to engage with the Swede, he has his hands full elsewhere, and he may hereafter take an opportunity to chastize those sort of Enemies at leisure; for without lessing the Swede, he is no more a Match for the Emperor single handed, than King Augustus was for him.

If the Swedes Demands are just, I do not say 'tis a fair honest Design, to make Concessions for the present, with a Resolution to break with him hereafter, but in Politicks the Princes of the World do not always consult their Honour.

But

But to come to the *French*, I cannot but think, had *France* been in its highest unbroken Lustre and Glory, had it been at the time of the Duke of *Luxemburgh*, and the Battle of *Landen*, when the *French* Armies were form'd of other kinds of People than they are now; had this storm been falling on their Affairs—The King of *France* would long ago have sent an Embassy to the Confederates, to ask them what it was they demanded—And to let them know he would grant all their Conditions.

It is certainly no Prudence to play a lost Game; 'tis as impossible in common Reasoning for the King of *France* to withstand the Confederacy, so powerfully now cemented, so resolutely and unanimously fix'd in recovering the Liberty of *Europe*; 'tis as impossible for him I say to hold it out, as 'tis for him to build a *Babel*, a Tower up to Heaven—It was the Observation of a Great Man, who served King *William* in the late War, that tho' the *French* were every Summer to Fight *Landen*—And have the better as they had there of the Allies, that yet in 10 Years they would be Ruin'd, even by Victory, and be at last destroy'd—His Reasons were, that they would lose all their Veteran Troops, which were Foreigners for the most part, and would at last be oblig'd to Fight with their own People—And next the Expence would wear him out—Whereas the Confederates having all *Europe* to hire Troops in, and being Richer at bottom, as consisting of so many vast Kingdoms and States, they must weary him out in both the one and the other.

It cannot be Prudence therefore, I say, in the King of *France*, to play this lost Game out—He ought to give it up, and as we say in *England*, tell them he will Fight no more, or in the Language of the War, cry Quarter.

But then I am answer'd open Mouth with an Out-cry; Quarter, no, we will give him no Quarter—We'll quarter him if you will, but we will give him no better Quarter than to pull him quite down, pow, and leave him neither Name, Place, nor Generation—This is a sort of a Task, has been answer'd already, by almost all the Princes

in this Confederacy, in their Declarations, and Pretensions, and I have talk'd long enough on that Point; 'Tis Peace we Fight for, and 'tis Peace all honest Men wish for, provided it be on such Terms, as may be Equal, Just, Honourable and Safe.

As therefore the *Duke* gave in Answer last Year to the Duke of *Bavaria's* Letter; His Majesty may have Peace, whenver he pleases to think of making such Offers, as may be satisfactory to the several Pretensions of the Princes and States concern'd in this Confederacy.

Now it cannot be expected, when 'tis apparent the Confederates have, by the Blessing of GOD, the manifest Advantage of the War, that they should be the first that should make Proposals. He that seeks Peace ought to make the Offer, and I am perswaded, tho' *Toulon* should be taken, and all his mighty Magazines there destroy'd, and the Confederated Armies entering *Spain*, or pushing farther into *France*, yet that should the *French* offer, but three Articles as Preliminaries, he might put an immediate End to all this long, bitter, and bloody Strife; and that I may not hold the Reader in suspense about these three Capital Preliminaries, I shall give them very short.

1. Restore all that he has taken from, or Encroach'd upon, of the Dominions of any of the Confederates.

2. Quit all the Pretensions of *Philip V.* to the *Spanish* Monarchy, and either cause him to resign and renounce it, or join with the Confederates, and declare War against him to Expell him.

3. Restore the Edict of *Nantes*, to his Protestant Subjects.

Granting these as Preliminaries, I cannot think my self out, if I say, the Confederates would Treat of a Peace with him, tho' they were at the Gates of *Paris*.

If the King of *France* cannot see his own Time, nor his own Interest, if he will be another *Pbarach*, there is no other Remedy he must go into the *Red Sea*, that is, be overwhelmed, and that I make no question will be the End of this War, if he ventures to hold it out another Summer.

—This is the end of the *French* War, and you will see what I do for *MS. B. 1.*

## MISCELLANEA.

Indeed I never purpos'd to take up so much of my Readers time in these Papers about the Church Affairs, had I not been attacked by an Author with so much Confidence of Victory, who is carrying on a Design, manifestly pernicious to the Publick Peace.

He says, that the Presbyterians in *Scotland*, and the Dissenters in *England*, are resolv'd to pull down the Church of *England*—Nay, he reckons it so secure in their Eyes, that he begins to Capitulate for a Toleration, and fears they shall not obtain it for the Church of *England*, because says he, the Kirk will not Tollerate the Dissenters.

I shall take this whole Scheme to pieces; I do repeat it again, that the main difference between the Dissenters in *England* and the Church of *England*, is about Church Government, or if he pleases to have it out, Episcopacy—And whoever doubted this?—Has he not himself said, the Church would not stand with us for Habits and Ceremonies, tho' by the way, that was more than he had Orders to say from any body that could make it good—On the other hand I say to him; we should never have differ'd to such Extremity on either hand, about Habits and Ceremonies; the Church would long ago have abated something, and the Dissenters have advanc'd something to meet them; but the Capital difference has been Episcopal Ordination, Re-ordaining our Ministers, and the Civil Authorities Discipline and Government of the Church; this I offer to prove, has been the only and most Material difference.

It remains then to examine, why this must be a Reason to prove, that there must be an eternal War between us, and to use his own Words, Rehears. . . . . That the Dissenters must for ever Baffle Episcopacy, and the Church ever defend it; no Sir, there is a better way found out than this, to the Brennall Confusion and Mortification of the Party, and of all those that wish this Holy War to be carried on, and that is the UNION.

And pray what is the Language of Toleration in *England*, and Union in *Scotland*, but this—For Tolleration, 'tis that there being a Division in *England*, in Matters of Religion, that all endeavours, either of Reconciliation, or Comprehension, having been found Impracticable and impossible, for that one

adheres unalterably to an Episcopal Hierarchy, and the other declare they cannot comply with it—That therefore to preserve the Publick Peace, and to erect a Union of Charity, where it cannot be a Union of Judgment—Both agree that there be an Act of Parliament pass'd, for the settling this Matter by a Law, so that Civil Feud may Eternally cease; by this Law the Dissenters are to satisfie the Government of their Loyalty, and Peaceable Deportment, by taking the Oaths of Allegiance, the Abjuration, the Declaration, &c. and all that the Government desires that way; and to satisfie and give Honour to the Church of *England*, they are to Sign all her Doctrinal Articles, and acknowledge them to be the Articles of their Faith—And on these Terms an Eternal Pacification is made, and the Dissenter is Tollerated in his Liberty of Worship, yet the Church is secur'd in her Establishment by Law, which the QUEEN is Sworn on one Hand to maintain, and the Dissenter is Sworn on the other Hand to be true to the Queen.

Where now is the necessity, that here should be an Eternal Bickering and Quarrelling; and what is the Peace and Union, the Queen's Majesty has so much, and so often Exhort'd to, and what is it we have been talking about now but this very thing; that either Party being Establish'd in their just Bounds, and secur'd against Encroachments one of another, all the Strife and Contentions might cease, and we might live in Charity and Neighbourhood one with another?

And this is just the same in the Case of *Scotland*, *Mutatis Mutandis*; What is the Union made for, and what the several respective Acts of Security, that either Nation hath enter'd upon; what are they, I say, but a stating the above Case, that a Peace of Principle not being to be expected between the Nations, a Peace of Practice may however be Establish'd—And as a Union cannot be made, yet by a Solemn indissoluble Compact, the Bounds of either National Church may be mark'd out, and an Impregnable Fortification be built round both, that neither can be ever able to invade one another?

Taking no Notice of this Constitution, he brings two wondrous Instances from *Scotland*, to prove that the Kirk of *Scotland* will pull down the Church of *England*.